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are translated into English, it would be a genuine service to the public were someone to give us a translation also of Kaftan's *Vortrag*. — *The Theology of Luther*, in its Historical Development and Inner Harmony. By Dr. Julius Köstlin, Professor and Consistorialrath at Halle; translated, from the second German edition, by Rev. Charles E. Hay, A.M.; complete in two volumes. (Philadelphia: Lutheran Publishing Society; \$4.50, *net.*) Dr. Köstlin is universally acknowledged as the foremost student of Luther in the world. In this work he does not content himself with contemplation of the outward aspects of Luther's life, but notes the germination of those great initial conceptions which gave direction and form to all the subsequent thought of the reformer, and marks the natural stages of development by which this seed-thought grew until it covered the whole field of theological truth. Thus the book presents the inner life and the doctrine of Luther before the indulgence controversy; his great reformatory testimony from the promulgation of the ninety-five theses until the diet at Worms; points in which the advance is manifest in the doctrine of Luther after his retirement at Wartburg; then the doctrinal views of Luther presented in systematic order. This task, which the author set himself, was so admirably accomplished in his exhaustive work, published in 1863, that scarcely an effort has been since made to traverse the same field of inquiry. But the purpose of this note is to call attention to the translation, not to review the book. In its English dress it is clear and readable. Mr. Hay, the translator, has placed all students under deep obligation to him.—GEORGE B. FOSTER.

The Facts and the Faith, a Study in the Rationalism of the Apostles' Creed. By Beverley E. Warner, D.D., Rector of Trinity Church, New Orleans, La. (New York: Thomas Whittaker, 1897; pp. 243; \$1.25.) This book is placed at a disadvantage by its make-up. The pages repel the eye by excessive paragraphing, and the table of contents is so constructed as to be entirely unhelpful. It is an earnest book, sincerely and vigorously directed by the author to the confirmation of Christian faith. The faith that he seeks to maintain and extend is that of a liberal Christian who is not afraid of advanced conclusions, a broad-churchman who holds the statements of the apostles' creed and interprets them in the light of modern thought. He follows the order of the creed in his arrangement of topics, and takes its sentences for his texts. Whether he would seriously argue that the creed properly contains all that he seems to draw from it may,

perhaps, be doubted; but he strongly claims the right to interpret the creed in harmony with the facts of life and the world. He seeks to show that "there is a rational approach to the consideration of every fundamental doctrine of Christianity," and thus to open the way for those who know and respect the facts but have not yet known the faith. The strength of the book lies in its sincerity of purpose, its ethical rightness, and its true religious feeling. It is not so strong in thought as in sentiment, and the style is not one that carries the reader along in continuous movement.—WILLIAM N. CLARKE.

De Ethiek in de Gereformeerde Theologie. Door Dr. W. Geesink. (Amsterdam: Kirchner, 1897; pp. 86; M. 1.20.) The above is the title of an important contribution to historical theology, the place assigned to ethics, and the relation of ethics to dogmatics in the various systems of the Reformed or Calvinistic theologians. The early Calvinistic theologians treated ethics and ethical questions incidentally, but did not give a systematic treatment of ethics as a separate science, or as a department of dogmatics. It was chiefly Ursinus, in his commentary on the Heidelberg Catechism, that strongly ethical and practical symbol, and Voetius who put the distinct treatment of ethics on a scientific basis for the Reformed theology. The latter theologian also attracts attention by his opposition to certain tendencies of the Puritan Calvinistic movement in England; its legalism or exaggerated and superstitious scrupulosity of conduct; its failure to discriminate between the temporary and the permanent in the laws of the Old Testament; and its erroneous exaltation of the will over the intellect, in which it follows the philosophy of Ramus.

Stress is laid on the correctness of the true Reformed position that morality must be founded on the confession of the sovereignty of God. Its aim, therefore, is the vindication of the claims of God.

It is this position that must provide the safeguards against the dangerous tendencies of current antitheistic and agnostic theories of ethics.—A. H. HUIZINGA.

The Incarnate Saviour. By Rev. W. Robertson Nicoll, M.A., LL.D. (Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, 1897; \$1.25.) This second and cheaper edition of a book whose first appearance was most warmly welcomed is an attempt, and a successful one, so far as such an attempt can be successful, to write the "inner life of Christ." The truth of the gospel